

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURD N ROBINS, EDITOR.

CONDITIONS.

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FULLER ON COMMUNION.

From the London Baptist Magazine for Oct.

The above title clearly shows both the subject and form of the work before us, and we are glad that Mr. Fuller has taken up so fully the question in debate. It is of great and growing importance; it is intimately connected with the peace and prosperity of our churches, and (what is of greater consequence still,) with the authority of one of the ordinances which the Lord appointed. Mr. Fuller is not afraid of examining it in its various bearings, and has no hesitation respecting the result. It is not to be expected that he will overcome the prejudices of all his readers, for on few subjects that engage the minds of men at the present time, is there greater and more inveterate opposition to the clear dictates of evidence, than on those which relate to communion, than many will shew their dislike, than can form any thing like a plausible reply to his arguments; for as to the great bearing points of his work, we hesitate not to say, they are unanswerable.

In a preface of considerable extent, the author makes an apology for writing his work, which we do not think was necessary, but he thought differently, and of course, used his liberty. But besides this, there are some forcible considerations brought forward, which had there been no others, would have powerfully claimed attention. In a long note in pp. viii, ix, xi, we find quotations from a series of papers published in the *Monthly Repository*, (the monthly periodical of the Unitarians) for the year 1826. A Unitarian minister, the Rev. N. Jones, had ventured to lament the influence which in some cases open unbelievers had in their congregations. This aroused a clamour against him, and a controversy which was extended in that publication for many months, and in which, as Mr. F. observes, the phrases—"intolerance, bigotry, narrow-mindedness, sectarianism, &c." were heaped upon Mr. Jones very freely. The liberal party, Mr. F. informs us, exhibited arguments of the same kind, with those used for mixed communion, in defence of "the right of unbelievers to a place in Unitarian societies," and Mr. F. has selected a variety of paragraphs under the following heads—"Their error is sincere, conscientious, and involuntary.—Charity.—Weak in the faith.—God will receive him.—You reject better men than you receive.—A new case.—Importunity of a strict communion." Under each of these heads, such quotations occur as must strike every attentive reader, and which could scarcely have been more appropriate had they been designed either to lampoon the arguments used in favour of mixed communion, or to show their real tendency.

Mr. Fuller defends his father's character against the aspersions cast upon it, as if he was not sincere in his defence of strict communion. He might feel a delicacy on this point, but we are persuaded he might, with strict justice, have said more. Towards the end of his preface, we are presented with an account of circumstances which have come to our author's knowledge, showing that "the tendency of mixed communion, is becoming every day more apparent, and its deteriorating and dissociating influence more visible," p. xvii; and on which he observes, "the portentous result of the proposed innovation, conceded by our eloquent opponent himself, ought never to be forgotten—the extinction of Baptist Churches!" p. xix. By this time, Mr. Fuller might have increased his history of the list of evils; and if our Baptist churches do not learn wisdom by observation, every year will add to the list, till time will show what a very moderate portion of foresight might have anticipated.

The conversations are seven in number, carried on betwixt *Mixtus*, a partisan of Mr. Hall, who thinks his late work, enti-

tled, "Reasons for Christian Communion," quite convincing; and *Strictus*, who (as will be supposed) takes the other side of the argument. Mr. Fuller has adopted the dialogue plan, because it enables him to bring forward Mr. Hall's reasons in detail, and in his own words; and to each of which he offers replies. But although the "reasons for Christian Communion" are first, and chiefly brought forward, yet quotations from the other works of Mr. Hall are also exhibited, so that the sum of all that he has written at this point passes in review.

The first conversation contains general and preliminary observations, but they are of a nature which any one who wishes to enter fairly into the subject should understand and keep in mind. Mr. Fuller justly shows the reasons why Paedobaptists may wish to be admitted into Baptist Churches. They do not call in question our being baptized; and by our admitting them, their baptism is virtually acknowledged; at least they must suppose, that it is not practically condemned. He assumes that (at least generally) they acknowledge that members of churches should be baptized persons. Taken on the whole, this is correct; although some of them now plead for more relaxed plan, and go the full length of Mr. Hall's theory, and would admit persons who in their own view have had no baptism at all. When it is thought fit, Dr. Dwight is held up to view by Paedobaptists as high theological authority, but Mr. Fuller brings forward this gentleman, Dr. Doddridge and Mr. Baxter as all pleading for the necessity of baptism prior to communion; that is, the very principle of strict communion.

It is common to urge in favour of mixed communion, that the genius of the Gospel is not ceremonial but spiritual. A position which, as Mr. Fuller observes, if advanced by one of the Society of Friends, however erroneous, would at least be intelligible and consistent; but for a *Baptist* to maintain that the genius of the Gospel is not in part ceremonial, is to pass a sweeping condemnation on his own acknowledged practice. It is also allowed, that baptism once was a term of communion; but the patrons of mixed communion assert that it is not a term now. On this point Mr. Fuller observes, if it was a term of admission into the visible church, "the inevitable conclusion is, either that the law which made it such, was not of perpetual obligation, or that baptism still is a term of communion." p. 76. Doubtless Paedobaptists see that the tendency of such arguments as are used in favour of mixed communion is against our sentiments as Baptists, and against an appeal to the New Testament in our defence. It is not without a reason that the opponents, not only of strict communion, but of our views of baptism, and of the permanency of the institution altogether—and of an appeal to the New Testament as authority in any thing relative to the constitution and discipline of the church, should seize with such avidity Mr. Hall's arguments, and disunite as they are on many other points, should form a firm union in opposition to the practice of the apostolic church.

SATURDAY, DECEMBER 6, 1828.

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being attached in any manner to the Armenian rather than the Greek Church. John Baptist thus describes to me what took place on this occasion.

"On Sunday night (Nov. 4) the slaves quarrelled with us all, and insulted us, saying, in the first place, that we were Lutherans, that our baptism is no baptism, and that we cannot receive the communion. They say also, that there are none but the Greeks who believe on Christ aright. On Monday morning they aroused us from our bed, saying, that the chief of the prison wanted us, and we went without saying a word. He beat us much with his own hand, and had us put into very heavy irons; and they began to beat us severely during our work. At night we went to our chamber to eat. Hodja Bag-tasar (the Armenian) wept, and we comforted him; and whilst we were eating in bitterness of heart, in the midst of our meat, the Greek officers of the prison came, and turned us out of our chamber, which we had hired for ourselves. They drove us out from thence into the midst of the planks, among a number of wretches who sleep there. I began to weep on account of my brother, (the younger John,) at the great dangers he is running in his youth. This time it seemed impossible to look for patience. I took the Bible in my hand, and we read together the history of Job; and we received it all with joy, for such is the practice of those who desire to gain eternal life; as it is written in the Acts of the Apostles, xiv. 20. that the disciples said, 'We must through much tribulation enter into the kingdom of God.' The end of all this will be good, with the aid of the Father, and the Son, and the Holy Spirit. Amen."

These new trials continued for nearly three weeks, when through interest made, and money given to the Turkish officers, they were induced for the third time to strike off their heavy chains, and to replace them in the class of the more favoured prisoners. I had the satisfaction of seeing this alleviation obtained for them a few days before I left Constantinople. During the last days of my stay, our correspondence was briskly kept up. In one of my letters to them, I had mentioned my approaching departure, and expressed my earnest hope that God would bless the means taken for their liberation, and that they might hereafter be made the means of bringing many of their countrymen to the faith of Christ.

(To be Continued.)

CONVERTED JEWS IN CONSTANTINOPLE.

The New-York Observer contains an article, published originally in the London Jewish Expositor for October, on the case of two interesting sons of Abraham in the best sense, who have suffered much for their attachment to the faith of Christ. Their names are called, John Baptist, and John the Younger. They were long imprisoned in the Turkish bagnio, for no other crime than having embraced the religion of Jesus. They were finally liberated very unexpectedly to themselves. The circumstances connected with their release are given by the Rev. H. D. Leeves, Church Missionary in the Mediterranean, under date of August last. Mr. Leeves occasionally communicated with them by letter, and through Greeks and Armenians, without exciting suspicion; but no Englishman could have any influence in procuring their release. Their unaffected piety excited the compassion of several Armenians, who had, indeed, been prejudiced against them, but on visiting, found them, they said, "better Christians than themselves." These Armenians proposed, that the Jews should be taken under the protection of their Patriarch, who compassionating their case, shed tears on the recital of their faith and constancy, and was willing to become their guarantee with the Turks, and receive them under his protection. The conduct of the two Jews during this negotiation displayed much Christian feeling. They were at first unwilling to listen to the proposals of the Armenians for their liberation, fearing it might be considered by Mr. Leeves as renouncing their attachment to him, and a renunciation of the gospel. But on the removal of these objections, they acquiesced in the arrangement. But an unexpected obstacle occurred. The account thus states the difficulty:

Just when we had reason to hope that the measures employed would take their effect, the news of the battle of Navarino reached Constantinople, which of course precluded for the time all prospect of their deliverance. At this period also, they were subjected to new persecutions in prison, stirred up against them, this time, by some of the Greek slaves and under-officers of the bagnio, who had heard of the interest the Armenians were taking in their behalf, and were jealous of their

crowds were about the premises, who did not venture in because the Rabbi had spied.

A very fine old Jew, with a white beard, (just such a person as some of the best pictures represent St. Peter,) came to me day before yesterday and said, "I don't know any thing about the prohibition; I am for myself. If I were to go to the rabbi, and ask him for a book, he would not give me one, so I must come where I can get one; I've no money; I will pray for you." In such a case, I do not know how to refuse, and I am glad to think, that he got a Psalter for nothing, and should have been, even if it had cost the Society 3s. 6d. instead of 3d.

Evangelical Religion in Germany.—Extract of a Letter from Rev. B. Kurtz.—"It is a most pleasing and animating reflection, to consider how the clergy and people of this country are returning again to the simplicity of the Gospel and to the truth as it is in Jesus. Many, very many, who some years ago marshalled themselves in the ranks of Socinianism and unbelief, or rationalism (as it is here termed), have deserted this cold, barren, hopeless system, and ashamed of the pride of their former Philosophy, falsely so called, are now preaching the doctrine of atonement in strains more feeling and delightful than those in which the present generation has ever been accustomed to hear it. The truth is, there is a wonderful hungering and thirsting amongst the millions of Europe, after the pure milk of the Gospel, and wherever this food is administered, the houses are filled to overflowing with anxious and devout hearers."—Lutheran Intelligencer.

THE DUBLIN BAPTIST ASSOCIATION

Held its annual session, Sept. 3 and 4, in Jaffrey, N. H. The introductory discourse was delivered by the Rev. BELA WILCOX, from Mark xvi. 15.—*Preach the Gospel to every creature.* Rev. NATHAN ANES was chosen Moderator, and Rev. CALVIN GREENLEAF and Rev. BELA WILCOX, Clerks. There are in this Association, 18 Churches, and but nine ordained Ministers. Whole number of members, 911. 18 only were added the last year. Resolutions were passed—To discontinue, by precept and example, the common use of ardent spirits.—To recommend to the Churches to take a collection at each Monthly Concert of Prayer, and that brethren be strict and punctual in attendance.—That the Churches be requested to aid the Baptist General Tract Society, by contributions, by forming Auxiliaries, and by making their ministers life members.—That each church raise two dollars at least, to constitute a Tract Depository in Concord, N. H. and that the money be sent to Brother William Gault, Concord.—That the Association, deeply impressed with the vast importance of religiously keeping the Lord's-day, recommend to all the Ministers and Churches, to take prompt and effectual measures to impress, by word and deed, the value to the cause of piety and truth, of the sanctification of the day. The first Monday in January is recommended as a day of Prayer for a general Revival of Religion.

The Circular Letter is on the support of the Christian Ministry. The value and importance of this institution of Heaven is argued from divine appointment. God ordains nothing which is unessential. He knows the worth of an immortal soul, and the necessity of pastoral and ministerial labours. To be deprived of these labours, is reckoned in the word of God as one of the heaviest judgments. Rev. ii. 5. The following is the closing paragraph of this Circular.

It is the duty of churches to exert themselves to supply the temporal wants of their ministers, that the word of the Lord be hindered in nothing. This duty is abundantly enforced in the word of God; and it is a great blessing for a church to have a Pastor wholly given to the holy work, assigned him by his Lord. Ministers are but men, and need the necessities of life as well as others; and unless they can have them from the churches where they are placed as watchmen, they must either labour in the field to supply their wants, (which if they do, they will generally grow lean and worldly themselves, and have but little or none of the doctrine of the cross well digested, to feed the sheep and lambs of Christ,) or they, with pained hearts, must leave the people they love, and seek a support somewhere else. We do no mean by this that churches are to make their pastors rich as to this world's goods, but promptly supply their needs. God has clearly shown, that they who minister at the altar are to be supplied with the things of the altar. The labourer is worthy of his hire. And

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GOOD NEWS FROM KENTUCKY.

it is accounted but a small thing for those that impart to the people spiritual things, to receive their temporal things. If it be inquired how this is to be done? we remark, let every brother and sister feel that they are not their own, that they are brought with a price, and that they are bound to honour the Lord with their substance and exert themselves as those that must give account of their stewardship. But we are weak, it may be replied. If so, exertions in this cause does not make the feeble more so.—No; every effort, if continued, gives new strength; and after proper exertions have been made, if you are still too small, let two or three churches unite and settle a man, and you will thus find that two are better than one. “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works’ sake. Let him that is taught in the word, communicate unto him that teacheth in all good things.”

LETTERS FROM LIBERIA.

A new settlement was lately founded about twenty miles from the coast, on the river St. Paul’s, called Mills and Burgess, or by contraction, Millsburg. The colonists have written, that they have in good cultivation, twenty four acres of rice, cassada, cotton, corn, and other vegetables, and that the crops promise better than any which have been raised since they have been in Africa. The settlers have explored the surrounding region to some extent, and find it good land for cultivation, having fine brooks of water, and advantageous mill seats, and have made application to this country for the necessary apparatus for erecting mills, also for a variety of farming tools.

The spirit of enterprise, which is kindling up among our coloured brethren in Liberia, may be inferred from the following passage of a letter from a colonist at Monrovia; “I wish you and the Hon. Board of Managers would make some inquiries, whether it would be prudent and safe for me to trust a vessel across the Atlantic with our stripes and cross, and whether we would be subject to foreign duties on tonnage; as Mr.—and myself are about contracting for a schooner, and we wish to be very particular, and not to move until we shall hear from the Board, as the subject is important, particularly in regard to duties. The commercial interest of the country is increasing hourly.”

The Rev. Messrs. Sessing, Wulf, Hlands, Hegel, and Kissling, Swiss Missionaries, have arrived in the Colony, and meditate the establishment of a mission, in the Bassa Country.

The last number of the Repository contains extracts from five letters, written by slave holders, tendering their slaves, in all, 105, to the Colonization Society, together with an offer to pay the expense of transporting a considerable portion of them to Liberia. The Board have resolved to despatch an expedition forthwith, with emigrants and supplies to Liberia, provided \$2000 can be raised for this object. Donations in money or provisions, may be entrusted to Charles Tappan, Esq. Boston.—Rev. Isaac Orr, late of Hartford Asylum, has been appointed General Agent, and Assistant Secretary of the Society.—*Chris. Mirror.*

Latest from Malta.—We have before us a letter from Malta, dated September 21, at which time the missionaries were in good health. Messrs. Bird, Goodell and Smith, were all there, with their families. Mrs. B. had recently become the mother of a little daughter. Mr. Hallock was engaged in printing Turkish in the Armenian character, under the inspection of the brethren from Beyroot.—*N. Y. Obs.*

SYNOD OF OHIO.

Duty called us the last two weeks from our Pastoral and Editorial labours, to attend a meeting of this Synod, at Chillicothe. We had been informed that some of our brethren were about to meet us there with very strong feelings of opposition, not to revivals of religion, but to the manner in which they were sometimes conducted. It was known to be an old affair for men to have a form of Godliness without the life and power of religion, and knowing also that nothing but the love of God shed abroad in the hearts of men, could deliver them from this state of bondage, many united and agreed to pray for the Synod, before, and during the time of its Sessions. These prayers were evidently answered; for we have never seen such a meeting of Synod before. Christian forbearance, brotherly love, order and devotion, characterized every Session, and some who approached the meeting with chilling prejudices, left the place with tears of gratitude and joy, saying, “What hath God wrought!”

The Report of the Board of Managers, and the Narrative of the state of religion, were highly interesting, both of which we intend to publish as soon as practicable. A plan of the Lane Seminary was laid before the Synod which met with general approbation. The operations of the Theological Seminary at Columbus were suspended till the next meeting; before which time, it is probable a new Synod will be erected in that part of Ohio, lying East of Scioto River.—*Pandect.*

We are informed that since the middle of October, about eighty persons have been baptized and added to the Baptist Church at New Castle, Henry co. Kentucky.

We learn also, that fifteen persons have recently been baptized and added to the Baptist church at Shelbyville.

We also learn that eleven persons have recently been added to the Baptist church at Taylorsville.

We have just learned that ten willing converts have followed their Lord and Master in his liquid grave, at Mill Creek in this county, on the 16th inst.

At Little Union Church Spencer co. brother Pierson baptized three, on a profession of faith in the Lord Jesus. We think the prospect is flattering for an abundant harvest in this church.

We understand that a considerable revival has commenced in Nolin church Hardin county. We have not understood what number have been added to the church.—*Ib.*

The Baptist Church and Society in Bangor, Me. have invited the Rev. T. B. Ripley, late of this place, to become their pastor.—*Portland Advocate.*

The Baptist Church and Society, in Barnstable, Mass. have invited the Rev. D. Chessman, of Hallowell, Me. to become their pastor.—*Ib.*

BOWERY PRESBYTERIAN CHURCH.—On Tuesday evening last, the new congregation worshipping in the Bowery Presbyterian Church, unanimously agreed to invite the Rev. Joel Hawes, of this city to become their pastor.

A Church Revolutionized.—We learn that the small Baptist Church in the city of New York, lately under the pastoral care of Rev. Isaac Chase, and holding the custom of open communion, has become a Presbyterian Church, by the advice and consent of a council of Presbyterian ministers.

As it should be.

For the Christian Secretary.

THE REVIEWER REVIEWED.

In the last number of the Christian Spectator, published by our Presbyterian brethren at New-Haven, is a review of Dr. Wood’s “Lectures on Infant Baptism,” in which the Doctor has received very high commendations, praises and compliments in abundance: If this had been all, I should have been silent; for if that order “receive honour one of another” what is that to us, if they will but let us alone? Alas, they will not let us alone. After commanding the Doctor for his “Christian spirit,” as affording “an example most worthy of imitation,” the reviewer falls upon the Baptists with what he himself admits to be “censures,” and declares that they deserve “a large share” for their “close communion”; and after writing column after column of these “censures,” he very strangely tells the world that “a spirit of censure or of complaint suits neither his feelings nor the subject.” Then why indulge in it?

Why censure your “Baptist brethren” for holding the same principle that you yourself hold? Do you start and deny this? I pray you to stop your “censures” a moment; and candidly weigh what I advance. You maintain that baptism is a prerequisite for communion—the Baptists maintain the same, and you censure them for it. Do you censure them for not believing that sprinkling is baptism? No. You are aware that this must rest upon the evidence respecting the fact; and that no person is to be blamed and “censured” because the evidence in a case strikes his mind differently from what it does the mind of his neighbour. You cannot blame us for this; but because the Baptists hold, that baptism (which they most sincerely believe is only by immersion) is a prerequisite for communion, and act accordingly, by refusing to commune with an unbaptized person. You will not admit to the Lord’s table one that you consider an unbaptized person and yet you inconsistently blame us for practising in the same way.

This reviewer speaks of “bigotry” as though we are bigots: does this show “a truly candid and Christian spirit?” Men, who are in the habit of calling one another “great, learned, pious,” &c. censure their humble, untitled and unlearned brethren, for not granting to them a privilege that they do not wish to use! I prove this by the uniform practices of these men. Do they wish to commune with the Baptists? I ask them candidly to search their own minds and consider of their actual practice and then to answer this question. If they do, why have they not done so? There are many Baptist churches that hold to open communion in our land; and we hazard nothing in presuming, that neither this reviewer, nor any other minister of his order has been to a single one of these churches and communed with them. If they have no desire to do so, why hold those up as bigots that do not offer to let them do a thing that they do not desire to do? It must be that they love to “censure,” and not that they wish to come and commune with the Baptists.

This reviewer congratulates his readers that “the advocates of close communion are becoming less numerous.” He mistakes; they are becoming daily more numerous; for a majority of all the new Baptist Churches are close communions; and this sentiment is very prevalent indeed. Few are the orders that do not hold baptism to be a prerequisite for communion; and the belief that immersion is the only true baptism, spreading in our land with great rapidity. Does any one doubt this? let him ask the aged people, and they will set him right in this matter. I can remember when there were not half so many Baptist churches in Connecticut as there now are; and when, of the many hundreds of such churches west of the Alleghany mountains now existing, there was not one.

The reviewer says, that “the feelings of bigotry—have begun to decline.” The Baptists have more cause to rejoice at this than the reviewer has; for they were until lately, the sufferers of personal persecution from his order, begun by the bigotry of our forefathers and pursued by their children. The review of those persecutions is painful, and we ought to rejoice that the Baptists now are persecuted with “censures” only. May a merciful God (who saith in his holy word to his children: “Who art thou that judgest

another man’s servant? God is able to make him stand,”) soon stop the effects of bigotry and cause all the sects “that love our Lord Jesus Christ in sincerity” to leave off “censuring” one another.

A BAPTIST.

For the Christian Secretary.

An Ecclesiastical council convened at the Meeting-house of the 1st. Baptist Church, in the North Village of Adams, Berkshire co. Mass. Nov. 27th, to consult on the expediency of setting a part Br. Charles B. Keyes, for the work of the ministry of the New Testament. The council was composed of delegates from the 1st. Baptist Church in Shaftsbury, Eld. Isaiah Matteson, Bro. Billings Bennington, Bro. Henry F. Baldwin, L. Preacher, Truman Hendryx, Williams Town; Bro. Thomas Bingham, Stephen Smith, Florida; Bro. Dodge, King, and John Woolcott, Savoy; Eld. B. F. Rennington, Geo. Walker, L. P.; William Walker, Deming, Bliss; 1st. Cheshire, Eld. N. Y. Bushnell, P. Lincoln, Bliss; 2d. Cheshire, Eld. Elathan Sweet, Bro. E. Cole, S. Wood, T. Brown; from the 2d. Church in Adams, Bro. Ingraham, Fisher.

Eld. W. J. Johnson being present, was requested to take a seat in council.

1st. Organized by choosing Eld. Isaiah Matteson, Moderator, and Eld. Benjamin F. Bennington, Clerk.

2d. Proceeded to the examination of Bro. Keyes:

1st. In relation to his Christian experience.—2d. His call to the ministry.—3d. His Theological views.

After deliberating on the relation given by the candidates, Voted, to concur with the Church in the call of Bro. Keyes, and 3d. Voted, to proceed to ordination.

Eld. J. Matteson preached on the occasion from 1st. Tim. 4, 16.

Eld. W. J. Johnson offered the ordaining prayer; Eld. E. Sweet, gave the Charge; Eld. N. Y. Bushnell, gave the right hand of fellowship; Bro. H. F. Baldwin, offered the concluding prayer. The candidate dismissed the people. Nov. 29, 1828.

NEW POINT OF ATTACK.

We confess we were not a little surprised that such sentiments as the following should find a place in a paper professedly Christian. Long, and painful has been the struggle of the Church in maintaining and defending that ordinance of the Saviour which is peremptorily commanded, and which is attended with so many endearing recollections, connected with the resurrection of our glorious Redeemer.—Many have been the reproaches, the buffetings, and the sufferings even unto death, endured by the disciples of Christ, rather than withhold obedience to the precious ordinance which so significantly sets forth that solemn transaction by which the justification of the sinner is accomplished. But it seems that in the present case at least, the point of attack is changed, and the great Redeemer Himself is challenged. We give the language

as we find it in the last number of the “Connecticut Observer,” quoted from the “Visitor and Telegraph,” Richmond, Va.—It is as follows—

PROSELYTISM.

“The facts stated in the following extract of a letter, are from a source that may be relied on. They are from a Missionary. They are published because evils of this kind ought to be exposed and prevented in every branch of the Church of Christ.

“Would that I could tell you, all things in this region are, as they should be: but it seems as though the DEVIL were wiser and busier than any one else. The only ground of hope is, that the Lord will not always suffer him to have so much sway, and that the period is not far distant, when no ministers will be employed by Christ except such as will preach *repentance for sin, and faith in the Lord Jesus Christ,* as the grand essentials in their creed.

The neighbourhood of—at least a good part of it, together with the adjacent country is filled with nothing but Baptism by Immersion. Not satisfied with preaching this subject, and this almost alone, the minister or ministers take particular pains to harass some who already belong to the Presbyterian Church; some of their most influential members have avowed their determination to follow up certain of our members on this subject, until they shall have thoroughly hunted them down.”

A sincere regard to *Immersion*, seems here to be attributed to the Devil, and Christ is represented as “employing ministers” who are carrying forward the diabolical work of preaching baptism, (immersion,) to the neglect of *Repentance and Faith*; for says the writer—“The only ground of hope is, that the Lord will not always suffer him (the Devil) to have so much sway, and that the period is not far distant when no Ministers will be employed by Christ except such as preach,” &c. plainly intimating that now, Christ does employ such characters as he is opposing.—It would seem then, according to this writer, that the King whom God hath set upon his holy hill of Zion has made a bad selection of ministers, and has even been entrapped by the arch deceiver into the “employment of some

of his adherents; or else that Christ has willingly turned his hand against himself, by employing ministers to preach doctrines which are contrary to his word.

We have no doubt, but, as it was in the days of Moses, even so it is now, that the enemies of Christ do by their arts endeavour to bring his doctrines and institutions into contempt, but we never believed that “Christ employed” them thus to act. It is difficult to say how far the adversaries of immersion will carry their opposition. It would appear that even now, they have attacked the person of the King.

We had always thought that those ministers whom Christ employed, (so far as they acted in the Divine council) did “preach repentance towards God, and faith in our Lord Jesus Christ, as the grand essentials of their creed.” But since Jesus Christ has commanded, and his apostles were careful to practice and join baptism on all true penitents, it is doubtless safe following the precepts of Christ, and the example of the Apostles in this matter.

We know not who this writer is, whose letter is deemed so valuable as to pass through such repeated editions, but we think it fair to conclude from the medium through which he first spoke, and from his spirit, that he is some Pedobaptist Missionary who has fallen upon some of those “moral desolations” of the South, where baptists are numerous, and pedobaptists few. We were very sorry to see the sacred name of “Missionary,” prostituted to the purpose of giving currency to such a tale, because some of our brethren, for want of discriminating between the precious and the vile, have already been caused by similar conduct on the part of professed missionaries of Christ, to revolt at the term.

On the whole, the solemn admonition of our Lord, may not be unappropriate to this writer and his publishers. “Woe to him that striveth with his Maker.” “Why call ye me Lord, Lord, and do not the things that I say?”—Christ, we believe, will ever maintain a Church, and a ministry in the world, who will solemnly and faithfully regard and practice the ordinances of the Gospel according to the pattern shown in the Gospel mount; the first, (Baptism,) representing the resurrection of Jesus Christ, as the ground of the sinner’s justification, and the other showing forth his death as the ground of pardon and acceptance with God. As saith the Scriptures, “He was delivered for our offences, and rose again for our justification.”

DR. WOODS' INAUGURAL ADDRESS.

We have just received a copy of a Discourse delivered at his inauguration as President of Transylvania University, Oct. 13th, 1828, by Alva Woods, D. D., published by request of the Trustees of the University at Lexington, Kentucky.

This discourse is replete with sound sense, correct literary taste, and elevated Christian principle. We have only room in this paper for a short extract.

No political or literary Institution, which discards the influence of moral and religious principle, can expect the blessing of Almighty God. Gentlemen, I would not hope for the prosperity of this University, for whose welfare I come to toil, unless it be reared on the broad and deep basis of christian principle. While, therefore, the teachers of this literary Institution inflexibly refuse to descend into the arena of political strife, or of theological controversy, let them make it their first and last aim to serve their country and their God. Let them lead their pupils not only to the waters of Castalia, the resort of the Muses, but also to “Silo’s brook, that flowed fast by the oracle of God.”

And if the noble and dear bought heritage of our freedom is to descend an undiminished patrimony to our children and our children’s children, it must be by the agency of principles which bring the tributaries of a future world to bear upon the destinies of the present. For myself, I look to religion as the ark in which our liberties are to be preserved: not by an unholy alliance of Church and State, but by the bland and reforming influence of this religion on the manners and morals of the community, on the hearts and the lives of our citizens.

This religion, which we regard as the Palladium of our freedom, is in its genius republican. It teaches the doctrine of equal rights and privileges. It is not limited like the ancient pagan religions, to a few of the noble and learned who may be initiated into its mysteries. It addresses its mandates alike to rulers and to people, to masters and to servants; and carries its consolations and hopes alike to the cottage and the palace. It commands its teachers to announce its glad tidings in the hearing of every rational creature. It acknowledges no privileged aristocracy. The philosopher and the peasant, the man of letters and the man of business, are equally called, to bow to the supremacy of its authority.

American Bible Society.—Greece, Ceylon, and the Sandwich Islands, are all calling for the Bible, while the Board have not a dollar to spare for their relief without rejecting the demands of our own people.—*Chr. Watch.*

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, Dec. 6, 1828.

Our readers will be gratified in reading the accounts in this paper, of revivals in Kentucky. Such tidings are indeed refreshing to the heart that is praying " Thy kingdom come." It has seldom fell to our account, to record such signal displays of divine power and grace in the conversion of sinners.

Since the late revival in Cincinnati, Ohio, during which, about 170 were added to the Enoch Baptist Church in that city; the place of meeting having become " too straight" for the accommodation of the Church and congregation, they have concluded to colonize, and are actually building two new Baptist Meeting Houses in that city, and members will be set off from the mother Church, to constitute two new Churches, in fellowship, to meet in their several houses of worship, so soon as they are completed. We learn that Dr. Patterson will continue with the Enoch Church as their Minister; Rev. Mr. Challen will take the Pastoral charge of one, and Rev. Mr. Boyd of the other of the newly organized Churches. We are gratified in contemplating the lengthening of Zion's cords, in that large and thriving city. May each of these Churches be made a "Babel" to many souls.

We learn that Dr. Fishback has taken his stand on the point of Open Communion. He has found 13 Baptists and 3 Presbyterians to unite with him, and with these he is proposing to commence an establishment in Cincinnati. The Doctor will perhaps do well to be admonished by the unhappy fate of Mr. Chase's Open Communion Church in New-York, as seen in this paper; and by the circumstances of Mr. Robert Hall, in England, as acknowledged by his Pedobaptist eulogist. Notwithstanding his superior endowments—with two distinct Churches—one on the free, and the other on the restricted communion plan, they meet in a small house, which is but partially filled with hearers.

The Christian Church is a community regulated by certain known laws; when these laws are habitually violated by any Church, they have no warrant for expecting prosperity. There are many pleasing, but delusive theories, which will not stand the test of experiment.

The number of the National Preacher for November contains a Sermon by Rev. Luther Halsey, A. M. Professor in Princeton College, New Jersey, founded on 1 Timothy, ii, 1, 2. "I exhort therefore, that first of all," &c. The object of this discourse is to inculcate the duty of praying for all in authority.

CONFERENCE OF CHURCHES.

The Union Conference of Churches will be held with the 1st Baptist Church in Lymne, on Wednesday and Thursday, the 17th and 18th inst. Delegates will call on Rev. Nathan Wildman, Pastor of the Church.

The Board of the Convention held their Quarterly session at Middletown, agreeably to appointment, on Wednesday last. All the members, save one, were present, and the important business committed to their charge, was transacted with much unanimity of opinion, and cordiality of feeling.

CHURCH CONSTITUTED.

On the 28th of November, a Baptist Church was constituted at Willimantic, Mass.—The number recognized in the constitution was about 40. Probably about 20 more will shortly unite with them. Brother Archibald, tardy after the council had closed their labours to break bread to the Church, and to administer the ordinance of baptism.

TO CORRESPONDENTS.

We have received a communication without a signature, post-marked, Belchertown, Mass., giving an account of the rise, and constitution of a Baptist Church at Willimantic, or South Hadley Canal Village.—Previously to the receipt of this letter, we had been furnished from another source, with a short notice of the Constitution of this Church, which was in type when the last came to hand.—Probably the account of the rise of this Church as presented in the last communication will be published hereafter. We have inserted an account of an ordination in this paper, without the requisite sanction of a signature to the communication which contained it.—Correspondents will see the importance of giving their names, when they state facts for publication. These names we shall not publish, unless desired, but we need them as touchers.

NOTICE.

The proposed council for taking into consideration the expediency of constituting a Baptist Church in Willington, will meet at the house of Rev. Hubbel Loomis on Thursday the 18th inst. at 10 o'clock.—Public services to commence at half-past 10 o'clock, A. M.

The President's Message is received, but too late for insertion this week.

We have read with pain the following language from a paper which we forbear to name, because we would not be the instruments of

holding up a name that we revere to public scorn.—We were forcibly struck with the coincidence between the sentiment and spirit of this writer, and the language of him who said on a similar subject—"Wherefore is this waste," and we do think, that the writer should have appropriated the signature which we have taken the liberty to affix below.—Comment is unnecessary.

RELIGIOUS SPECULATION.

The most bare faced act of speculation, which has yet obtained countenance among nominal Christians, is that of individuals making public offers of stipulated loans of money for religious purposes on the condition that another individual will follow suit.—The gamete planks his money with his fellow with the chance of receiving it again with boot:—he does it in his own name and to his own loss or benefit; but in the above case,—a professed Christian,—one who pretends to consider his property as belonging to the Lord, and himself a mere steward or agent, planks say \$500 of his Lord's money, and proclaims aloud, If any one will match this, my master shall have \$1000.—Reader, do you question whether any person bearing the Christian name can be guilty of engaging in such anti-christian transactions; only cast your eye upon almost any Presbyterian or Baptist religious newspaper of the day and you will see that we have given you the spirit of the fact. You will there see first, the acknowledgment, that property is all the Lord's, and Christians mere stewards of his bounty. Secondly, giving to support the various religious schemes is said to be lending to the Lord, or yielding to his service merely what belongs to him. And in connection with these sentiments you will read in substance as follows—

"NOBLE OFFER.—I, C. E. B. agree to give \$500 to the Am. B. of F. M. in three years, provided, ninety-nine others can be found in one year to give an equal sum."

The records of popery do not furnish a more corrupt system of speculation than the above, which, even in this day of boasted light,—in this anticipated morn of the Millennium, is considered and published by those engaged in the round of Christian efforts, (so called) as a praiseworthy act, and both priests and people say amen! This is a part of that system against which it is a sin to speak!—Out of their own mouth shall the hypocrite and the Pharisee be condemned.

JUDAS ISCARIOT.

LATEST FROM ENGLAND.

The ship Julius Caesar, M'Mullen, arrived at Philadelphia on Thursday evening from Liverpool, brings Liverpool papers on the 21st Oct. inclusive, three days later than our previous dates. The United States Gazette furnishes the following extracts:

TURKEY.—The accounts concerning the belligerents, some of which appear to be later, though none are official, concur in representing the Russians as retreating, with loss, from before Chumla, but do not confirm the capture of Varna, which was lately reported. It is mentioned by an English paper, as evidence of the evil fortune of the Russians, that so long a period has elapsed since any account has been received from them.

PARIS, Oct. 16,

We have received from Bucharest the following letter dated the 26th Sept.

"The news which we just received from the theatre of war, confirms every thing which has been announced for this week past, respecting the movements of the Russian army before Shumla, and its retreat. The Russians, in order to cover the corps which were retiring, continued to occupy some entrenchments, but after having bravely defended them, they evacuated them; probably on learning that the Grand Vizier was marching by the road from Adrianople to the relief of Varna.

Hussein Bey had followed the remains of the army from Shumla on the road to Bazardjik, and detached another corps on the road to Silistra and Hirsewa, in order to take advantage of the late events before the first of those places, and threatened the communications of the Russians on the Danube. The Russian head quarters were still at Bazardjik on the 19th inst. but the difficulties in saving the material of the army, in the midst of the general distress were immense."

Other accounts from Augsburg, Frankfurt, and Berlin, are still more disastrous; they represent the retreat of the Russians as rapid and disorderly. A convoy of hay had arrived but had been immediately consumed; and as long as it lasted the horses of the cavalry and artillery were fed with flour, but even that resource is said to have failed; and the mortality among the horses was so great, that only 4000 mounted cavalry remained out of the whole army, to protect its retreat. Some accounts, indeed, go so far as to assert that the whole of Württemberg's army had disbanded itself.

We have no intelligence from Varna later than the 21st, but every body infers that it had not fallen at a much later period, because, if it had, the Russians would have been glad to have published it as a kind of set off against the retreat of the army before Chumla.

The success of his arms may naturally be supposed to have increased the pretensions of the Sultan. The Constantinople articles say that he will not now listen to any overture for negotiation till the Russians have re-passed the Danube and evacuated the Principality.

The Grand Vizier, on being requested to send a deputy to Corfu, expressed his astonishment that he should be advised to negotiate with his own subjects, as there would be also a Greek Deputy there. Great excitement prevails at Constantinople against the enemy; and it is even said that law had been passed, condemning every Mussulman to death who gave or accepted quarter.

Accounts from Ancona state that Admiral Codrington's convention with the Pacha of Egypt, had become a subject of dispute among

the Ambassadors of the three Powers, and that Count Guilleminot strongly disapproved of it.

The hostility of the Emperor of Morocco against English vessels has been brought to a sudden termination, and those recently captured on the requisition of our Consul at Tangier have been given up.

The young Queen of Portugal lately visited Lahemah, which is intended for her residence whilst she remains in this country. In the evening she returned to Grillon's hotel.

A Board of the Lords of the Admiralty was lately held, during the sitting of which Sir Edward Codrington was introduced, and remained for a considerable time with their Lordships.

RUSSIANS AND TURKS.

There have been two arrivals from Europe since our last, viz.—the Roman Capt. Hart, from Liverpool, and the Nile, Capt. Rockett, from Rochelle, Oct. 25th, 1828.

FROM THE THEATRE OF WAR.

The Emperor Nicholas is still before Varna, and Varna is still a Turkish fortress. Along the whole line of the Danube, the Turks are acting on the offensive. The Pacha of Widin is driving Gen. Geissmar before him, and it is stated that he has taken possession of five cities in Little Wallachia. Another body of Turkish partisans has crossed the Danube at Nicopolis.

A Turkish Bulletin, dated Constantinople Sept. 25, states that Hussein had sent a detachment (on Sept. 17th) to fall on the rear of the Russians in the neighbourhood of Chumla. While the Turks were driving the Russians before them, and just as their command had decided upon attacking the head-quarters of Count Wittgenstein, a body of cavalry 6000 strong, appeared coming from Varna. The Turks attacked them and triumphed—making 600 prisoners—covering the field with their dead bodies, and capturing several thousand horses and cattle, carriages and ammunition wagons. The Russian prisoners are well treated.

On the 15th Sept. the Sultan left the capital for the camp in its neighbourhood, and the Sacred Standard of the Prophet was carried before him. Detachments of two and three thousand men daily arrive from Asia and proceed to the Danube. The capital is provisioned for three or four months.

The Grand Vizier has marched to the relief of Varna.

AUSTRIA.

The Austrian Consul at Odessa has received orders to prevent any Austrian vessels from entering into any engagements with the Russian Government for the transport of articles for the use of armies.

ITALY.

Genoa has had three shocks of an earthquake on the 8th October. Many buildings were split from top to bottom. No lives were lost.

ENGLAND.

The King is said to be convalescing. He has fallen away very much in person during his late illness, and by the last accounts was still unable to walk without assistance. The Courier of Oct. 23d, states that he was so far recovered that he entertained a party at dinner, the day previous.

In confirmation of the accounts by the Roman, letters from Constantinople, of Sept. 27, state that the Porte had received official information of the arrival of the Grand Vizier at the camp near Varna, on the 15th Sept. The commander at Varna had been cajoling the Russians with overtures for a surrender, for the purpose of gaining time. The report of the general retreat of the Russians on the 9th, 13th and 17th Sept. from Chumla, is confirmed by Hussein Pacha. The enthusiasm of the Turks is unbounded.

In Asia, Gen. Paskewitsch, instead of being the master of Erzeroum, is busy in establishing a system of communication with the fortress of Poli.

The Augsburg Gazette says that Gen. Geissmar has beaten the Turks who sortied from Widin, and that Gen. Roth has also taken a position against the Turks, on the road to Rudsobuk. The Augsburg Gazette is a very questionable authority. The same paper says that the Divan will accede to the treaty of July 6.

The Porte has refused to give any more firs-mans to the Black Sea to any vessels.

The Prussian State Gazette insists that the Russians are by no means so badly off as has been represented—that the siege of Chumla is not raised, and that Varna is about to fall into the hands of the Russians.

SPAIN.

Catalonia is again disturbed by new bands of ultra-royalists, headed by two priests. Gibraltar still suffers severely from fever. Malaga has also shown symptoms of the same disorder.

PRUSSIA.

On the 21st July and 7th Aug. the province of Schinavia suffered by earthquakes. Nearly 250 houses were destroyed. One half of a village sunk into the earth.

A BEAUTIFUL MONSTER.—There is now in one of the prisons at Bremen, a female, in the bloom of youth, and very handsome, who is charged with having poisoned sixty-five persons, amongst whom were three husbands and five lovers. The motives for these crimes were love, jealousy, ambition, or avarice.

One of the victims was a physician, who, after having examined one of the persons, and pronounced the cause of the death, was himself poisoned on the following day. On being apprehended by the police, and examined, poison was found concealed in the hair papers of her head, and she acknowledged thirty-nine of the murders.—Courier des Tribunaux.

It is reported that General Scott has been dismissed from the service, in consequence of disobeying the orders of General Macomb.

The National Intelligencer informs us, that the Secretary of the Navy has tendered to Captain Catesby Jones, of the Navy, the command of the sloop of war Peacock, now fitting at New-York, for the voyage of exploration in the Pacific and South Polar Seas pursuant to a resolution of Congress of the last session, and that he has signed his com-

mission statement no doubt had its origin in the fact that one of the Baptist Societies in this place made some attempts to purchase the Theatre, with a view of converting it into a place of worship.—*Pandect.*

Two prisoners escaped from Arch-street prison, Philadelphia, a few nights since. They sawed a two-inch iron bar into two pieces, and by tearing their bed clothes into strips, made their escape. They were in custody as witnesses for the Commonwealth, in some cases of forged checks.

A criminal prosecution has been issued at Boston against Theodore Lyman, Jun. Esq. for a publication implying that the Hon. Mr. Webster was guilty of holding a traitorous correspondence with Great Britain, as alleged in the National Intelligencer by authority of Mr. Adams, against some persons indefinite.

The first attempt to anneal cast iron for general purposes, has been made by Mr. Seth Boyden, of Newark, N. J. He has been successful and a medal has been awarded him.

An act of the Legislature of Pennsylvania positively prohibits the circulation of all notes of a less denomination than five dollars after the first day of January next.

Melancholy.—A young man named Bruner, in Butler county, Pa. accidentally killed his father on the 2d inst. They were watching a deer-lieck, and the father having wandered from the course agreed upon, the son perceived something moving in the bushes, which he supposed was a buck, fired and on running up, found his father dying!

RENUNCIATION OF PROTESTANTISM.

A Miss T. the daughter of a Scotch Presbyterian minister, a girl of a singular character, a great theologian, who went out to Rome with the intention of attacking the Pope and all the Cardinals, has fallen into her own trap, and has been publicly received into the communion of the Romish Church, after having repented of, and renounced all the errors which had been taught her by her venerable and truly pious mother. A person who knew her in Scotland observes, that he always considered her a notorious disputant, but never supposed it would have ended in her turning Papist. He adds, Miss T. is a girl who has no half measures in any thing, and I fully expect she will be challenging the Synod of the Kirk of Scotland to public discussion, unless she should expend her energies by establishing a new order of English nuns, and presiding over their spiritual welfare.

The Romanists are publishing this case of rare occurrence with much triumph every where; while however we cannot but pity the unfortunate young woman, we hope that her fall may warn young and zealous disputants against rashly engaging in a controversy which they very imperfectly understand. Unless there is sound theological knowledge, real Christian experience, and deep humility, controversy will always be found dangerous, either to those who embark in it, or to the cause which they profess and perhaps desire to maintain.—London Guardian for October.

The Philadelphia Traveller, which has reached the 19th number, contains a list of all the Periodicals of every description published in Great Britain and Ireland. The whole number is 443, of which 140 are Reviews, Magazines, &c. making 308 newspapers. In the United States there are 974 newspapers and periodical magazines; of which 553 are political papers.

Cobbet has succeeded this last summer in raising a field of Indian Corn in England. The result of his experiment is represented as very flattering, and the crop very productive.

Dr. Murray, Catholic Archbishop of Dublin, and Dr. Doyle, Catholic Bishop of Kilmore, arrived at Paris, in the first week of last month, on a mission connected with Irish Catholic Emancipation.

Letters from Augusta, state that the river is too low for steam boat navigation. The Hamburg was lying at the wharf, unable to return for want of water; the Augusta and North Carolina were aground, and the Edgefield detained at Twigg's Bar.

Another caution against leaving candles burning when retiring to sleep.

On Friday evening last, an apprentice residing with Erastus Bates, in Plainfield, retired from his bed chamber, and after reading a while, reclined on his bed and dropped to sleep without extinguishing his candle. Between the hours of 11 and 12, another member of the family, entering an adjoining room, perceived an unusual, and almost suffocating smoke. On opening the door of the lad's bed room, he was found in a sound sleep, with his face downwards. The candle had communicated fire to three books lying near it, which were partly consumed, and had begun to burn the table and adjoining ceiling. Had it not been for this providential circumstance, that business required a member of the family to sit up to an unusually late hour, in all probability, the dwelling and some of its occupants would have been destroyed by the overpowering element.

We wish others to take warning from this example, and remember that whoever indulges in reading with a candle when in bed, or closes his eyes while a candle is lighted in the room, hazards his own life, as well as the property and lives of others.—Com. Plainfield, Nov. 17.

Cheap living.—An officer of one of our ships of war, was at the Greek Island of Poros in May last. He writes that oranges and lemons, were 3 cents per hundred, eggs, 1 cent per dozen, fowl, from 8 to 12 for a dollar, live sheep, 4 for a dollar, and other articles in proportion. But thousands of the poor Greeks have no means of purchasing.—H. Gaz.

Prices at Salisbury N. C.—The Western Carolinian says that corn was lately sold in that country at ten cents per bushel; and can be had, delivered in town, at from 15 to 20 cents. Wheat flour is from \$2 to 4 per barrel. A correspondent of that paper says the times are hard, the people in debt to an alarming extent, and the prices of produce extremely low. Instead of raving about the tariff, he advises the people to begin a system of economy and retrenchment in their families, to encourage home fabrics, to banish the present extravagant style of dress, "to come down all hands" to the level of their actual necessities.

ties and resources, and to substitute a spirit of independence for that "pride which goeth before a fall." He complains that the money arising from the

POETRY.

From the Forget Me Not for 1829.
REBECCA PARTING WITH JACOB.
BY MISS EMILY TAYLOR.

My youngest born, my pride of heart, thou must, thou must away;
Thy brother's wrathful hand is raised, and here thou canst not stay.
O, I have deeply sinned for thee! the chastisement be mine,
And I will bear it all, my son! the blessing shall be thine.
What matter though my childless years in grief and pain pass on?
Thou will be safe from danger's hour, my own, my darling son!
And, like the fountain sending forth a sweet and murmuring sound,
Thy pleasant voice will come to me, from some far distant ground.
Go, bear thy mother's blessing back, to those from whom she came;
My kinsmen's heart will leap with joy, to hear Rebecca's name.
Say to them, Haran's shaded well, and flocks that near it stray,
Come to me in my midnight dreams, as fresh as yesterday.
Speed on, and when thy nimble feet have brought thee to the place,
And when thou stand'st, an exiled one, before my brother's face,
Tell him thou bear'st thy mother's soul and therefore will not twice
Around the savage olive tree a strong and noble vine.
Ask if, of all my kinsmen's house, no maiden bright there be,
Of lofty soul, with heart to seek, thy father's God with thee.
And if there be, oh say to her, "Rebecca left her all,
The Father of the faithful spake, and she obeyed his call."
The Angel of the covenant protect thee, precious child,
Defend thee from the covered snare, direct thee in the wild!
Oh, I shall weep in darkness oft, to think thy houseless head
Must pillow on the stony ground, or seek the foxes' bed.
But glory, breaking on the gloom, my grief to joy shall turn.
Proud mother of a favourite race, ah! wherefore shouldst thou mourn,
Go then, fulfil Jehovah's word, the blessing is for thee,
And joy and pride and thankfulness, beloved son, for me.

LOVE OF CHRIST UNIVERSAL.

The appropriate language and beautiful sentiments of this passage, from the Sermons of Dr. Dwight just published, irresistibly claim a place in our columns.—*Ch. Watchman.*

The love of Christ extends through all lands and ages. It reaches persons in every condition of life. The monarch is not above, the beggar is not below it. The infant, expiring in the cradle, is not without its grasp; nor the hoary sinner, tottering on the brink of the tomb. It descended, like the dew of Eden, upon our first parents, speedily after their apostacy. It travelled down through the Antediluvian ages, until it entered the ark with Noah and his family, and accompanied them over the ocean of destruction to the mountains of Ararat. It wandered, as a pilgrim with Abraham; and followed him from Chaldea to the land of Promise. It went down with Jacob and Joseph into Egypt; and returned again with Moses through the Red Sea, and the Wilderness, to the same sequestered ground. It dwelt with the Church in the Shechinah until the Babylonish captivity. With Daniel it entered the Lion's den; and to Shadrach, Meshach, and Abednego, in the caverns of the burning fiery furnace, appeared with celestial splendour, in the form of the Son of God. With the Apostles it preached through the Roman world the glad tidings of great joy, which were announced to all people; and proclaimed glory to God in the highest, peace on earth, and good will towards men. From Asia it travelled into Europe; and even in the ages of darkness and superstition found the cottage of piety, and the cell of devotion, and sanctified them for its residence, amid a world of corruption. At the Reformation it lighted the flame of virtue on a thousand hills; and awakened hymns of transport, and praise, in all the vallies beneath them. From Europe it crossed the Atlantic with the little flock, which sought and found a refuge for piety in this immense wilderness; and smiled upon every sanctuary which they built, every church which they planted, and every sacrifice of prayer and praise which they offered up to God. With the missionaries, who run to and fro, to increase knowledge, it is now sailing back to Asia again, to shower its blessings upon regions, long accursed with drought and sterility.

In these vast regions of the globe, and during this immense progress of time, it has never failed to visit a house where it was welcomed, nor a heart in which it could find a residence. To the feeble it has regularly imparted strength; and to the doubting, confidence. To the solitary it has been the most delightful companion; and to the forsaken, the best of friends. The eye of despondency it has illuminated with hope; and caused the heart of sorrow to sing for joy. Wherever it has appeared, life and immortality have sprung to light; and faith and repentance, and holiness, have become inmates of the breast. The heralds of salvation have proclaimed pardon, peace and reconciliation with God; and the soul, lifting up its eyes, has, like the seer of Patmos, seen the New Jerusalem, coming down from God out of heaven, prepared, and adorned, as a bride for her husband.

RIGHT USE OF THE SCRIPTURES.

What language can express the apathy, not to say the guilt, of those, who acknowledge the Bible, with all its grand announcements and rich provisions, to be from God; and yet treat it with carelessness or neglect? If this book of God was completed nearly eighteen hundred years ago; and if, as would seem from the closing chapter, no further communication is to come forth from Heaven till the consummation of all things,—if this one Volume is to be our only directory through this world of sin and death, and our only passport to life beyond the grave—how immeasurably important is it, that we use this one Volume aright.

It is not every kind of familiarity with the Bible, that is able to make men wise unto salvation. Surely, then, it well becomes men to inquire, with what feelings they should consult these Holy Oracles. In answering this inquiry, we remark,—Read the Bible under an affecting sense of the goodness of God in thus deigning to communicate with you by his written word.—This blessed book, sent down from God out of heaven, contains all that men know of the true God, of Jesus Christ the Saviour, and of that eternity which stretches before us. The blessed book unfolds our ruined condition, and is the grand charter of all our spiritual rights and privileges, and of all our hopes.

If, then, there be any value in such knowledge and such privileges, while you read, let your gratitude ascend up continually to the Author and Giver of the Bible. In the daily enjoyment of this light of revelation, we are apt, from the commonness of the blessing, to forget our infinite obligations to the Giver; in the same manner that we fail to appreciate the privilege of that sun which daily moves in grandeur through the heavens. But blot the sun from the firmament, and what would be the situation of our world? So, blot out the Bible, and who can tell the horror of that night, which must hang over the everlasting destinies of us all! Read the Bible, then, with gratitude to its heavenly Author.

Read the Bible, also under a deep sense of your inability at once to comprehend it.

—Though the most essential truths of the Bible are plain; and though, by prayerful diligence, we may learn enough of the Scriptures to make us wise unto salvation; still, it must be confessed with humility, that in them are some things hard to be understood, and many things which we cannot yet fully comprehend. Let no one be startled at this, as though it were a vain thing for God to have given us a Bible above our immediate comprehension. Does not the kind parent present his child a book even before he understands its alphabet?

There must be a beginning and a gradual progress of improvement in the Book of divine knowledge, as well as in books of human science. On this point experience confirms what analogy suggests. The student, who consults his Bible by day and by night, finds its channels of knowledge widening and deepening the farther he advances. And whatever current of divine truth he pursues, he finds it expanding into a boundless ocean of intelligence. And could he live to the age of Methuselah, and be all the while exploring the Sacred Volume with the penetration of an Angel's mind, I apprehend he would still exclaim, with increasing wonder and delight, O, the depth of the riches both of the wisdom and knowledge of God!

Read the Bible with the solemn and hearty resolution to do the will of God, just as fast as you learn it.—O, it is madness, it is impious mockery, for a poor worm to come near the Holy Oracles with a mind unyielding and disobedient to the heavenly voice. God cannot reasonably be expected to pour his cheering light on such a mind. But if any man will do his will, he shall know of the doctrine, whether it be of God. Let there be first a willing mind, and the word of truth will not fail to illuminate every path of duty; and the Spirit of truth will sanctify every effort. Settle it therefore in your heart, that you will obey, unreservedly.

A. DICKINSON.

From the Philadelphian.
A SKETCH FROM LIFE.

"A very fine sermon, indeed," said my friend, as we left the church, "a very excellent preacher!" I sighed, but I made no reply; yet I thought as I walked along, were I to write aught on that preacher, it would be Ichabod! Ichadon! The glory is departed! The glory is departed!

When I first knew Lucretius, he was a young man full of faith and zeal. He had been the privileged witness, and, I trust, participant, of some of those mighty effusions of the Spirit with which the great Head of the church has been pleased to favour this happy land. He had caught the hallowed fire, and flaming with love to dying men, he came forth beseeching them in Christ's stead to be reconciled to God. When he rose to preach, it seemed to be in the full view of the judgment—in the full view of the worth of the immortal soul. His eye seemed to pierce through the dim vista, far into the ages of eternity, and to follow the deathless spirit as it passed along in its endless progression from

glory to glory or as withering under the weight of its guilt, it sunk deeper and deeper in wretchedness, pollution and shame. Then he laboured, then he poured forth all the energies of his soul, if haply he might be instrumental in leading one sinner to flee from the wrath to come.

Then he cared not to turn his periods so finely—that he sought not to please the fastidious ear with the graces of finished composition or seize on the admiration and dazzle the mind of the tasteful hearer, by fanciful sketches and brilliant flights. Ah! no—he stood forth as a watchman on Zion's walls; he gave the trumpet a certain sound; he lifted up his voice to warn men of their danger and impending doom; he reasoned of judgment, and the limbs trembled, and the cheek grew pale, and the lip quivered as he spoke. He told of mercy, and the stubborn will bowed, and the hard heart melted under its heavenly influence. The man was in earnest; he felt, and the people felt.

But now—how are the mighty fallen! Lucretius is a settled pastor; a settled pastor. He ministers to a refined and polished people—a people who are judges of style, who know how to admire fine preaching, and he pleases them. He has now a character to establish as a preacher; he is a young man and must form his style; he must therefore take great pains in the composition of his sermons; he must not weary them with the repetition of the same idea;—he must present a due variety; his subject must be well chosen and skilfully handled; his figures must be striking and well sustained; he must not wound the nicest ear, or disgust the most fanciful hearer;—and thus, to gain their approbation, he has sacrificed fidelity to their souls.

And are these pleased people growing in faith and holiness? Are they roused to noble deeds of Christian enterprise? Are these woed sinners saved? Have revivals which it was hoped, under his ministrations, would have swelled the number of disciples of Jesus, taken place? Go feel the pulse of his church, how faintly it beats? Consult their records, count the names of those who have subscribed with their hands unto the Lord. They may be counted. Ah me, is not the Spirit grieved? Hear Lucretius preach. How beautiful is his language! How smoothly it flows! How rich, how thrilling his tones! His subject demands earnestness, deep solemnity; and he would seem earnest, he would be thought solemn; but what an empty show it is! "As the lovely song of one who hath a pleasant voice, and can play well on an instrument." He prays. How well ordered and regular are his petitions! But where is the wrestling spirit? Where is the agony of desire for the salvation of sinners? All, all is gone! a frost is on his soul—there is no life, no heart, no feeling there.

Lucretius knows it, feels it, and he would fain conceal it from himself, and from the world; but in vain. The discerning mind can easily penetrate this shallow surface work, and detect the utter heartlessness of these artificial performances.

And is there but one Lucretius? Methinks if some conscience would speak, it would be thus; "I, too, am a Lucretius. To please my people, to gain their applause, to maintain my standing, I too have sacrificed truth, and principle, and conscience, until I have grieved the Spirit away, and my soul is left like the barren heath, where no rain comes. When I would I cannot feel. I preach and pray, but my very spirit seems benumbed, bound by a spell I cannot break." Sad case! Is not this the fulfilment of that word, "The backslider in heart, shall be filled with his own ways." May the Shepherd of Israel bring back these wanderers, though it be through the fire and flood. May he raise them from whence they have fallen, and restore unto them the joys of his salvation, and uphold them by his free Spirit, and may transgressors again by them be taught his ways, and sinners be converted unto him.

From the Visitor and Telegraph.
A FRAGMENT.

"I shut the mouth of that infidel," continued the young parson, "so that he could say nothing further." "That may be," said Mr. Wise; "but did you win him over to your side? Did you gain his conscience? Did you gain his heart?" "No" said the parson. "I scarcely needed your answer," said Mr. Wise. "I knew you had done him no good; else you would not thus have boasted that you had shut his mouth. This boasting betrays a pride of intellect, which is utterly inconsistent with usefulness to this class of people—I never knew any Infidel benefitted by a conversation, which was afterwards told." Thus spake a wise man.

Read it, ye who are set for the defence of the Gospel, and be wise yourselves. The reason, why men, who relate conversations of this kind, are not useful to infidels, is that they have a proud and selfish, or vain and worldly spirit, the evidence of whose existence is found in the fact of their relating such things. This spirit will hinder their usefulness.

From the Christian Spectator.
DIALOGUE BETWEEN A MINISTER, HIS CONSCIENCE, AND SATAN.

Min. It was nothing but a sense of duty induced me to settle in this place. Every thing here was disagreeable to my taste. But I tho't I was following the leadings of Providence; and I hoped time would gradually overcome my aversion to the natural situation, the society, and manners here. But in spite of myself, I find it growing stronger every day, and I am led seriously to inquire whether it is not my duty to go away.

Satan. He is in a favourable state of mind to listen to my temptation. [aside.] I am surprised, sir, that you ever consented to be ordained over this people. It is a station altogether too retired and unimportant for talents and acquirements like yours. When you were at college, and at the theological seminary, you will recollect how high you stood in your class, and how the general expectation was that you would be called to fill some important post. What pity that such talents and acquirements should be wasted upon such a desert spot as this! You were fitted for a literary society; but here there is no literary taste, nor any who take an interest in literary productions. Of course a man of less talents and less knowledge would answer here as well as yourself. Of what service to you, in such a place as this, are those acquirements in belleslettres, and in science, which you spent so much time in making? Yet how important would they be in a more polished and intelligent society! You have always been accustomed to refined and literary society, and it is impossible you should be happy among a people so clownish and illiterate as in this place; nor can you exert over them so good an influence as you might over those more polished and tasteful.—Besides,

your wife has been accustomed to society of the first order, and by confining her here among people of such coarse manners, and in such a dreary spot, you make her life absolutely wretched. In short, both of you are well fitted for a society in some one of our cities; and were you released from this people, there is no doubt you would soon receive an invitation thither. In this world a man's influence depends very much on his situation. While here, you will never be thought much of abroad, nor your opinion be much sought after. Have you not noticed often that Mr. ——, who was decidedly your inferior in college, is called very frequently to sit in council, and invited to take a prominent seat on public occasions, while you are neglected? and all this simply because he is minister of —— and you of ——.

Consc. Why was it, sir, that you devoted yourself to the work, was it on condition that you should be settled over a literary and refined people? Are not the souls of others as precious as theirs? Did ever Jesus Christ or St. Paul leave a favourable opening for preaching the gospel because the natural situation was not pleasant, or the people were not very literary, or very refined? Depend upon it, it is nothing but an unshallow ambition, that induces you to think of leaving this people. They are much attached to you and listen with great attention to your preaching; and your labours among them have been more blessed than you have had reason to expect. If they are not as learned in human literature and sciences as in the city, they are better acquainted with theology. If they are not as polished, they are more sincere and more to be depended upon. As to your talents, be very careful you do not over rate them. If they were so mighty as you flatter yourself, long ere this you would have been sought after for some more conspicuous station. If you cannot enjoy yourself here, depend upon it, your heart is not right, and if you leave this place contrary to my advice, and obtain some other situation, apparently more pleasant, you may rest assured, that God will plant thorns in the path that now appears so flowery. Cultivate a more ardent piety, and acquire a greater concern for the souls of your fellow men, and your discontented feelings will vanish and the purest kind of happiness will visit your bosom. At any rate, decide not to leave this place until you have made the question a subject of long continued, fervent prayer.

Satan. If he is brought upon his knees, I have lost him. [aside.] Prayer! What need is there of prayer in so plain a case! Prayer is our resort only in very difficult cases. In such circumstances as these, Providence only makes the path of duty plain enough without it. For can there be a doubt that a Christian is bound to occupy that situation where he can be the most useful; where he can turn, not merely a few, but many, to righteousness? And can any one doubt, who knows you, sir, but that you would be more useful in a more conspicuous station, and among a people whose habits and tastes are more congenial to your own? Besides I fear that your health is beginning to fail, although you may not perceive it. For no man can labour long with such a depression of spirits and with so much to disgust him, without feeling the effects upon his physical constitution.—I would not then deliberate any longer, lest you delay till you are so broken down as to be unable to sustain the labours of a more important station.

Min. I think I should not hesitate to decide upon leaving this place were it not so difficult to get my ministerial connection dissolved. It is impossible my people should appreciate the reasons which influence me to go: indeed, it would only excite their indignation were I to name them. I fear, that to break away under such circumstances, would produce an injury to the cause of religion more extensive than the greater good I should thereby hope to accomplish.

Satan. This difficulty is very easily removed. Only conduct among your people as if you meant to leave them, and they will be long be glad to have you go. Manage your concerns in such a manner that they shall see you mean to keep yourself in a state of preparation for an immediate departure; and if they press you for the reasons of such conduct, talk to them largely of the precariousness of a minister's situation in these days, and tell them plainly that you have no expectation of spending your days among them; since the probability is very great, either that your health will not permit you long to perform the duties of a minister among them, or they will become weary of your services.—Give them, moreover, occasional hints of their want of refinement, and ignorance of literature; treat their failings with much severity, and show them that you take but little interest in them, and you need not fear, but within a year or two, they will be very glad to join in a mutual council for your dismission. In the mean time leave it with me to prepare the minds of that council to be willing to grant your request.

Consc. I perceive, sir, that the suggestions of Satan are prevailing over mine. At present I shall trouble you no more. But think not that I am dead. You shall hear my voice again, when it will sound in your ears like thunder.

Min. The suggestions of Satan! It would be very curious if Satan were anxious to remove me to a sphere of greater usefulness. But I care not from whom suggestions come, if they are founded on reason.

HISTORY.

The minister took the path marked out by the adversary, and ere long, *nem. con.* was dismissed. After many wanderings and much anxiety, with the assistance of friends, he attained the place he had so long sought after. He was established over a city parish; and wealth, and fashion, and learning attended upon his ministrations. Two years afterwards he was heard soliloquising thus:

"I am wearied out with this incessant mental effort, which seems almost useless. When I was settled in the retired country parish of —— my people were satisfied and were edified by my discourses, prepared in the most hasty manner, provided they contained the gospel truth, though unadorned with a single flower of rhetoric. But here it seems as if the graces of composition and delivery were every thing, and the gospel nothing. For if I do not reach in every sermon the standard of a most fastidious criticism, it is received with the most marked disapprobation, and comparisons the most disadvantageous to myself, are made between me and my talented brethren in the city. Thus obliged to keep my faculties upon the constant stretch to furnish sermons, I am unable to devote any time to the acquisition of knowledge; and I have drawn so deeply upon my little stock, that it is absolutely exhausted. Nor is this all. I have no evidence that my discourses, prepared with so much effort, produce any saving good. The current of worldliness and fashion, and folly, moves on with resistless force, not even checked by my endeavours. It was not so in ——, where every year witnessed new accession to the church. There is another circumstance, of a personal nature, of the most distressing kind.—Formerly, I enjoyed the consolations of religion; but alas, I have not found them in this city. In short, I cannot but see, that though God granted my request, yet has he sentlessness into my soul. I deserted my post, and God deserted me. I expect the remainder of my life to be wretchedness; and if my punishment terminates with this life, it will be the fruit of unmerited grace. O how dreadful is the curse that follows unholiness and ambition in the ministry!"

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W. M. W. ELLSWORTH, President.

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Hartford, July, 1829.